TRINITY

Answers to 25 Intriguing Questions

by

Rev. MICHAEL PEDRIN, PH.D.
(09844579246)
BANGALORE

Publisher & Book Available with
Evan. Dr. S. THAYAPPAN
12, G.D. Naidu Street, Balaji Avenue - I,
Chitlapakkam Main Road, Selaiyur - P.O.
Chennai - 600 073.
Tel: 044 - 43552899 / 8680859894

Donation Rs.10/-

Preface

The subject and theme of God is so vast that eternity isn't enough to fathom! God is bigger than the universe and higher than the heavens. For sinful created beings to even analyze and comprehend a little of the uncreated God is impossible.

Lot of things that God has created is still a mystery to us. The functions and laws of nature, and the living things in it, still baffle our imagination. If the created things are still, to a great extent, a mystery to us, how much more should God be clothed in infinite mystery? God said, **'The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever"** (Deuteronomy 29:29).

The Bible, the written Word, and Jesus, the Word in flesh, are our two main sources to understand the mystery of God. In this study of God we should at least get the fundamentals right as revealed in His word.

In my more than 20 years of ministry I have had sincere people ask many questions on the topic of God. In *TRINITY,* Answers to 25 *Intriguing Questions,* I have tried to choose the 25 best that I could remember. I hope you would enjoy reading it, and be blessed and enriched!

- Michael Pedrin

CONTENTS

1. If Jesus is God why is it that He didn't say—"I am God"—even once? 5
2. Is Jesus "God" or the "Son of God"? The Bible seems to be stating both! 11
3. Wasn't Jesus denying that He was divine by calling Himself the "Son of Man"? 14
4. In John 3:16 Jesus is called the "Only begotten" Son of God. Therefore, was Jesus begotten or created by the Father sometime in eternity past? 16
5. If the Father is God, and the Son is God and the Holy Spirit is God, how come it is still one God and not three? 21
6. Why did Jesus say "My Father is greater than I"? (See John 14:28). Is there a hierarchy in the Trinity? 23
7. How can God forsake God? (See Matthew 27:46). Then where is the oneness? 26
8. Who raised Jesus up from the dead? The Bible seems to be contradicting on this! 28
9. Why is the Trinity concept only seen in the New Testament and not visibly seen in the Old Testament? 30
10. Are each of the three Persons of the Godhead fully God or is it only when the three Persons come together God is complete? 34
11. If Jesus was truly and fully God then why did He say that even He doesn't know the day and hour of His Second Coming? 35
12. There is not a single Bible verse that says distinctly that the Holy Spirit is a Person or God. So how can the Holy Spirit be a part of the Godhead? 37

13. Doesn't the Bible call Holy Spirit as the "power of God"? Can the "power" of God be a "Person"? 40

14. The Bible uses the neuter gender—"it" or "itself"—to describe the Holy Spirit. Therefore isn't it an evidence that the Holy Spirit is not a Person? 35

15. What do the "seven spirits of God" mean in the book of Revelation? 43

16. What is the sin and blasphemy against the Holy Ghost which cannot be forgiven? 45

17. In nearly all the apostolic greetings the epistles begin with the salutation from the Father and the Son. Why is the name of the Holy Spirit missing? 48

18. Since everything has to have a beginning, then who created God? 50

19. How could three uncreated Persons co-exist from eternity? 51

20. Does God have a physical body, shape and structure? 53

21. Does God have a gender as we do? Is He male or female? 55

22. What does John 1:1 mean? How can the "Word" be "with God" and at the same time be "God"? 57

23. The Scripture shows that God is "immortal" (1 Timothy 6:16)—that is, God can never die. On the cross did the immortal God die? 59

24. Jesus said the Father was His God as well. He said, "I ascend unto my Father, and your Father; and to my God, and your God." (John 20:17). How can God have a God over Him? 60

25. Why do most of the Christians believe in "Trinity" when this word is not even found in Scriptures? 62

1

If Jesus is God why is it that He didn't say—"I am God"— even once?

The old and the New Testament emphatically declare that Jesus is God. Isaiah the Prophet wrote this of the coming Messiah.

> **For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.** Isaiah 9:6.

The one who was born 2000 years ago in Bethlehem's manger is called 'the mighty God'. And when He was born the New Testament records the meaning of His name that was prophesied by the Old Testament Prophet.

> **Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.** Matthew 1:22, 23.

Jesus was 'God with us' when He took human form.

Now why didn't Jesus openly declare – 'I am God'? To understand this question we need to look at the background. The spiritual condition of the leaders of Israel, and the people in general, was very low. In fact, Jesus told His disciples who clearly understood that He was Christ the Messiah not to reveal this truth to the rest at that point of time. Listen to Jesus:

> **Then charged he his disciples that they should tell no man that he was Jesus the Christ.** Matthew 16:20.

Why did He give such a strange command? It's not that He never told them. They refused to believe even though they were told. Look at the confrontation that Jesus had with the rulers of the Jews on one occasion.

> **Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.** John 10:24, 25

Their conception of Christ was totally different. They expected a political Messiah who would free them from the Roman oppression. So they went around propagating to everyone that this is not the Christ. And therefore Jesus cautioned His apostles not to tell anyone that He was the Christ because it would only hinder His ministry further.

On another occasion Jesus tells the leper, that He just cleansed, not to tell of this miracle to anyone. But the man did just the opposite and this proclamation became a hindrance to His ministry at that point of time.

> **And saith unto him, See thou say nothing to any man: … But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places.** Mark 1:44, 45.

There was a time when Jesus' disciples would openly and boldly declare to the world, that He was the Christ. And that time would be, according to Jesus' command, after His resurrection. After the mount of Transfiguration experience He told the disciples not to reveal His glory which they saw till a particular point of time. Mark records:

> **And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.** Mark 9:9

If the Jews of His day could not digest that He was the Christ, how would they ever fathom that this Christ was indeed God? And Christ, if He ever said that openly – 'I am God' – it would close all door very quickly and His ministry would be hampered tremendously. But Christ was too wise to make this mistake.

But though Jesus never told He was God openly through His works and lofty statements that He made on several occasions it was amply clear to them that He was claiming to be equal to the

Almighty God. On several occasions the enemies of Jesus were very quick to understand what He was trying to say. In John chapter 10 a very interesting dialogue takes place between Jesus and the religious leaders. Let us read that passage. Jesus said:

> **I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.** John 10:30-33.

They understood what Jesus was indirectly saying to them. They knew He was claiming to be God , and therefore they took up stones to stone Him to death.

And on another occasion Jesus again spoke of His relationship that He has with His Father.

> **But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.** John 5:17, 18.

They understood that Jesus was 'making Himself equal with God'. But they couldn't kill Him because His time was not yet come.

On another occasion when Jesus healed the paralytic man, He pronounced forgiveness on him. He said:

> **Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?** Luke 5:20, 21.

Jesus, knowing what they were debating on told them He has a right to forgive sins.

> **But that ye may know that the Son of man hath power upon earth to forgive sins**. Luke 5: 24.

But the leaders couldn't arrest or stone Jesus or put Him to death because, as the Scripture declares,

And no man laid hands on him; for his hour was not yet come. John 8:20.

Finally, when the time came, it was on this very point they condemned Jesus to death.

And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Matthew 26:63-66.

Jesus knew that the time has come for Him to die. And so He openly declared to the high priest and the Jewish Sanhedrin, when asked under oath , that He was indeed the Christ, the Son of the living God. Christ went one step further by telling them 'Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.' This is a picture from the Old Testament. Christ was actually quoting the vision of Daniel.

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. Daniel 7:13.

They realized Jesus was claiming to be divine in unequivocal terms, when He made that statement. So they condemned Him for blasphemy. And Jesus did not withdraw His statement or say that they were mistaken or that He never meant that. He stood by His word and died because He confessed His divinity.

And after the resurrection the disciples who were fully enlightened by the Holy Spirit could comprehend who really Jesus was. And they boldly declared to the Jewish community and to the whole world that Jesus of Nazareth was indeed the Christ, the Son of the living God—God in the fullest sense.

It starts with doubting Thomas, who understood who exactly Jesus was after His resurrection.

> **And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.** John 20:28, 29.

Jesus did not correct Thomas of this sublime confession of Jesus being God. In fact, Jesus accepted that confession and blessed not just Thomas but everyone who believes this truth about Him.

One by one the apostles made it a point to bring this truth – that Jesus is God – to their readers. The Apostle Paul wrote of Christ:

> **Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.** Romans 9:5.

Paul called Christ as 'God blessed forever'. And to Timothy he wrote of the incarnation of Jesus:

> **And without controversy great is the mystery of godliness: God was manifest in the flesh.** 1 Timothy 3:16.

The apostle believed and thought that Jesus was indeed 'God…. manifest in the flesh'.

Talking about the Second Coming of Jesus the Apostle Paul wrote to Titus of the divinity of Jesus.

> **Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.** Titus 2:13.

Paul did not just believe that Jesus was the Messiah. But he also believed that He was 'the great God and our Saviour Jesus Christ'

The Apostle John from the very beginning of his gospel teaches Jesus is God the one who was with the Father, in the beginning. He wrote:

> **In the beginning was the Word, and the Word was with God, and the Word was God…. And the Word was made flesh, and dwelt among us.** John 1:1, 14.

Another proof that Jesus showed that He was God was when He received worship on several occasions from people. After healing the

man who was born blind and revealing to the man His divinity, the man responded by confession and an act of worship.

> **And he said, Lord, I believe. And he worshipped him.** John 9:38.

Jesus didn't stop him from worshipping Him because He was worthy of worship just like God His Father was.

Just before Jesus ascended to heaven we see all the disciples of Jesus worshipping Him.

> **And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy.** Luke 24:51, 52.

We know from the Scriptures that God alone is to be worshipped. In the book of Revelation, an angel instructed Apostle John to only worship God when John bowed down before him in an act of worship.

> **And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God.** Revelation 19:10.

Jesus who received worship several times while on earth never rebuked the people or forbade them, for He was God in human flesh, and was worthy of worship!

In fact, the book of Hebrews reveals to us that the Father instructed the angels of heaven to worship Jesus when He took human form, lest they think God in human flesh is not to be worshipped.

> **And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.** Hebrews 1:6.

And to cap it all: the Father in heaven addresses Jesus as God!

> **But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.** Hebrews 1:8.

This is the precise reason why Jesus did not go around and proclaim Himself to be the Christ, or declare openly to people—'I am God'. But the Father testified to this truth, the apostles who were enlightened by the Holy Spirit testified to this truth, and Jesus testified to this truth by exhibiting attributes that belonged only to God!

2

Is Jesus "God" or is He the "Son of God"? The Bible seems to be stating both!

The Bible addresses Jesus as God many times in Scriptures and also as Son of God. For example, here are a couple of verses of Scriptures where Jesus is called God. Jesus is called 'God with us' in the gospel of Matthew.

> **Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.** Matthew 1:23.

The Apostle Paul talking about the incarnation of Jesus Christ referred to Him as God who was clothed in human flesh.

> **And without controversy great is the mystery of godliness: God was manifest in the flesh.** 1 Timothy 3:16.

There are several passages in the Bible that call Jesus as the Son of God as well. Here are a couple of them for our consideration. In the famous text of the Bible Jesus referred to Himself as God's Son.

> **For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.** John 3:16.

John the apostle primarily wrote his gospel to convince everyone that Jesus is indeed the Son of God. He wrote,

> **But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.** John 20:31.

Now the question is asked—is Jesus *God*, or, is Jesus the *Son of God*? Since Scripture addresses Jesus with both these titles both are correct. If we rightly understand what the Bible is trying to teach us in this connection we will realize that there is no contradiction existing at all.

Just like God the Father Jesus is God in the fullest sense. Therefore He is addressed as God in several passages of Scripture. The title *Son of God* is a *relational* term to show the connection that Jesus has with His Father. Let me illustrate. My family name is *Pedrin.* I am addressed as *Mr Pedrin* by many people. But in relation to my father I am addressed as the son of *Mr Pedrin*. So am I Mr Pedrin or am I the son of *Mr Pedrin*? Both are true. I am Mr Pedrin on my own, but in connection to my father I am the son of Mr Pedrin. The same way Jesus is God because He is by very nature God. And He is also called the Son of God in relation to His Father.

The terms of *father* and son in our modern thinking carry the idea of origin. But the Oriental mind used these terms many times to express their *likeness* and *sameness* of nature. Jesus is not the Son of God in the literal sense as we humans understand it from the biological perspective. Jesus is called the Son of God because He shares the same nature and *character* of the Almighty God. John wrote:

> **The Lord Jesus Christ, the Son of the Father, in truth and love.** 2 John 1:3.

As God is truth and love so also Jesus is truth and love. That is why He is called the Son of God because He reflects the character of God.

Many times even the Bible uses the metaphorical understanding of the term 'son'. Talking about the wicked people, who are wicked by nature, the psalmist addresses them as the 'son of wickedness'. He wrote,

> **The enemy shall not exact upon him; nor the son of wickedness afflict him.** Psalm 89:22.

It is not that wickedness has a literal son. The 'son of wickedness' here means a person having the nature and qualities of wickedness.

Jesus called Judas as the 'son of perdition; in the gospel of John. John records the prayer of Jesus,

> **While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.** John 17:12.

It is not that Judas was literally the son of perdition. His father's name was Simon, and not perdition. He is called the 'son of perdition' because he was a reflection of someone who was condemned and dammed.

Also, Jesus is called 'Man' and 'Son of Man' in the Bible. Here are a couple of verses that call Jesus as 'Man'.

> **Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God.** Acts 2:22.

> **For there is one God, and one mediator between God and men, the man Christ Jesus.** 1 Timothy 2:5.

And here are a couple of verses that address Jesus as the 'Son of Man'

> **When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.** Matthew 25:31.

> **And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.** Revelation 1:13.

Is anyone confused here because Jesus is addressed as 'Man' and 'Son of Man' at the same time? I'm sure not! He is called 'Man' because He was truly man as He took human nature upon Himself. And He is called the 'Son of Man' because He's a part of Adam's race. Adam means man in Hebrew. Jesus is called Son of Man because He's a part of the human family. Also the title 'Son of Man' is an exalted title of the Messiah which we shall look in more details in question number 3.

3

Wasn't Jesus denying that He was divine by calling Himself the "Son of Man"?

Jesus' favorite designation, in referring to Himself, was the 'Son of Man'. The Gospels record 78 times that Jesus used this title for Himself. By calling Himself the Son of Man Jesus was in no way denying that He was divine—the Son of God. In His trial at the Jewish Supreme the high priest asked Him about His identity. In His answer Jesus linked the two titles together—Son of God and Son of Man. Let us read the passage:

> **And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.** Matthew 26:63, 64.

He accepted He was the Christ, the Son of God. He told the high priest, 'thou hast said', that is, you are right. And also He said He's the Son of Man. So by calling Himself the Son of Man He was not denying that He was the Son of God or divine. Jesus linked both the titles together as we see in the above Scripture.

The title *Son of Man* has more than one meaning. As the title Son of God implies His deity, the title Son of *Man* implies His *humanity.* And that is the general and common understanding of the term 'Son of Man'.

Christ had two natures in Him—the divine and the human nature—combined in one. His human nature did not take the place of His divine nature, and neither the divine nature take the place of His human nature. They simultaneously existed in that one Person. So by claiming to be divine He was not denying His humanity and by claiming to be human He was not denying His divinity.

Also the title Son of Man had prophetic significance. By calling Himself 'the Son of Man' Jesus not only identified Himself with

the human family but He was claiming to be the Messiah. In the prophetic book of Daniel we see this expression the Son of Man used for the Messiah.

> **I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.** Daniel 7:13, 14.

So the Son of Man is of heavenly origin. It is the Son of Man who is with the 'ancient of days' that is, God the Father, and it is He who receives 'dominion, and glory, and a kingdom'. From the other parts of Scriptures we know it is the Messiah who will receive the dominion and glory and kingdom at the end of this world.

Even Christ emphasized the origin of the Son of Man to be that of heaven. He told Nicodemus:

> **And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven.** John 3:13.

So the title 'the Son of Man' is an exclusive title for the Messiah, the Son of God, who came from heaven.

Some might say didn't even Ezekiel have this title 'Son of man'? Was he therefore the Messiah or was he from heaven? Yes, Ezekiel the prophet was called son of man around 75 times. But if you notice Prophet Ezekiel was only called 'son of man' without the article 'the' prefixing it, in all the around 75 references. But Jesus is called 'the Son of Man' in all the references with the article 'the' prefixing 'Son of Man'. In the following verses notice the difference between Prophet Ezekiel's title and the Messiah Jesus' title. Of Ezekiel it says:

> **And he said unto me, Son of man.** Ezekiel 2:1.
>
> **Also, thou son of man, thus saith the Lord GOD.** Ezekiel 7:2.

And of Jesus Christ it says:

For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. Matthew 24:27.

And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. John 12:23.

So by calling Himself, most of the time, 'the Son of Man' Jesus was declaring Himself to be the Messiah to those who understood the prophetic significance of the title!

4

In John 3:16 Jesus is called the "Only begotten" Son of God. Therefore, was Jesus begotten or created by the Father sometime in eternity past?

Let us first read that verse in John 3:16.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3:16.

This is the gospel verse of the Bible that has the full essence of the gospel. It tells us how we receive salvation—by believing who Jesus is and what He has done for us.

Who is Jesus? Jesus is the only begotten Son of God. The phrase 'only begotten' comes from the Greek word 'monogenes'. This word is translated differently into English as 'only', 'one and only', and 'only begotten'.

The English meaning of the word begotten means 'to procreate or generate an offspring'. Because this is the meaning of the word begotten in English, some have concluded that Jesus is a created being. They say sometime in eternity past the Father begat or created Jesus. But we need to know that *begotten* is an English translation of a Greek word. So we have to look at the original meaning of the Greek word, *monogenes* and not transfer the English meaning into the text.

If Jesus was created by the Father sometime in eternity past then Jesus cannot be God, because God can never be created. Listen to what God says through Prophet Isaiah.

Before me there was no God formed, neither shall there be after me. Isaiah 43:10.

So this text dismisses the thought that Jesus was created or came into existence at some point of time.

So what does *monogenes* mean? According to the Greek-English Lexicon of the New Testament (BAGD, 3rd Edition) *monogenes* has two primary definitions. The first definition is 'pertaining to being the only one of its kind within a specific relationship'. And the second definition is 'pertaining to being the only one of its kind or class, unique in kind'. The second definition really fits Jesus, because Jesus is unique.

The Apostle John uses the word begotten a few times in his gospel and epistle. John was primarily concerned of showing one fact in his writing about Jesus. And what was that? He wrote,

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. John 20:31.

He was using monogenes to highlight Jesus was uniquely God's Son, sharing the same divine nature as God.

The Apostle Paul uses the word monogenes to describe Isaac as Abraham's son. He called Isaac as Abraham's 'only begotten son'. He wrote,

By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son. Hebrews 11:17

We know from the book of Genesis that Isaac was not the only son of Abraham, and he was not even the first son of Abraham. But why does Paul use the phrase 'only begotten son'? The apostle was trying to communicate and highlight the uniqueness of Isaac. He is called the only begotten son of Abraham because he is the son of the covenant, the son of promise.

And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. Genesis 17:19.

The word begotten is also metaphorically used in the New Testament. Paul calls Onesimus as his begotten. He wrote,

> **I beseech thee for my son Onesimus, whom I have begotten in my bonds.** Philemon 1:10.

And again, the Apostle Paul says he has begotten the church members of Corinth.

> **For in Christ Jesus I have begotten you through the gospel.** 1 Corinthians 4:15.

So begotten or only begotten does not always mean, 'to procreate or generate an offspring'.

In connection to Jesus the word begotten is first used in Psalm 2. This psalm starts with the trial of Jesus when He came to the earth. The Jewish Sanhedrin condemned Him to death and the Roman government sanctioned His death decree. Let us allow King David to describe what he saw.

> **Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us.** Psalm 2:1-3.

'The LORD' is God the Father and 'his anointed' is the Messiah, His Son Jesus Christ. All the people were crying for His blood—the blood of God's Son. They wanted to put an end to the life of the Messiah. But the fact is no one can take His life from Him. Jesus plainly declared,

> **Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.** John 10:17, 18.

The people thought they were putting the Messiah to death. But Jesus the Messiah was laying down His life and paying the penalty for the whole human race thus fulfilling the plan of salvation. And in God's divine plan the Messiah would take up His life again after

He lays it down. The psalmist hears this divine truth further down in that same Psalm.

> **I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.** Psalm 2:7.

The phrase 'this day' refers to a particular point in time. Which day was 'this day' where the Father begot Jesus, His Son? Let us allow Apostle Paul, who interprets this passage of Psalm 2, to give us the right meaning of this text.

> **And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.** Acts 13:32-34.

The Apostle Paul understood the passage of Psalm 2 to have a reference to the *resurrection* of Jesus from the dead. He says the promise was made to the fathers and that promise was fulfilled at the resurrection of Jesus. Twice he stresses the point of the resurrection as the fulfillment of that decree of psalm two: 'he hath raised up Jesus again' (v.33), 'he raised him up from the dead' (v. 34). So the decree, 'Thou art my Son; this day have I begotten thee.' (Psalm 2:7) was fulfilled at the resurrection of Jesus, says the apostle.

On the cross Jesus was paying the penalty for every person on planet Earth. He was paying the wages of sin, which is death – eternal death. (See Romans 6:23). There is no resurrection for someone who dies 'the second death' (Revelation 20:14). Those who experience the second death in the lake of fire on the Day of Judgment will perish forever and will never rise to life.

Our Lord Jesus was passing through the second death experience on behalf of sinful humanity. The apostle wrote,

> **But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.** Hebrews 2:9.

On the cross as Jesus was tasting death, the second death, the eternal death, in essence He was saying goodbye to life. He felt He was eternally and permanently being cut off from God His Father; because that is exactly what sin does. During that moment of thick darkness He couldn't see beyond the portals of the tomb when He cried,

> **Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?** Matthew 27:46.

It was a cry of eternal separation because sin eternally separates a soul from God. But in the divine plan of salvation Christ would take up His life again even though He would be experiencing death, which is the wages of sin. The Father would call Him back to life—the Father would beget His Son from the dead!

In the book of Revelation, as well, Jesus begotten-ness is connected to His resurrection from the dead. John wrote,

> **And from Jesus Christ, who is the faithful witness, and the first begotten of the dead.** Revelation 1:5.

So we clearly see what exactly begotten means as far as Christ the Messiah is concerned. It has nothing to do with His origin. As God Christ had no beginning and has no ending. He is eternal and immortal. But this God took human flesh, and had a beginning at Bethlehem and had an ending at Calvary. On the cross the humanity of Christ died but not His divinity—because divinity can never die.

Jesus said, **'Because I live, ye shall live also.'** (John 14:19). As the Father resurrected Jesus from the grave, so also all who believe in Jesus will be resurrected to live forever. As Jesus was begotten from the dead so also are we begotten from the dead. The Apostle Peter wrote,

> **Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.** 1 Peter 1:3.

Here again we see begotten is connected to the *resurrection* from the dead.

Jesus is called the **'only'** begotten Son, because His resurrection stands *unique* and *special*. He is **'the resurrection and the life'** (John 11:25). And it is because of His resurrection we shall have a resurrection!

5

If the Father is God, and the Son is God and the Holy Spirit is God, how come it is still one God and not three?

The Bible is clear both in the Old and the New Testaments that there is only one God. The Old Testament declares,

> **Hear, O Israel: The LORD our God is one LORD.** Deuteronomy 6:4.

The New Testament attests that fact. The Apostle Paul wrote,

> **For there is one God.** 1 Timothy 2:5.

But the Scripture also specifies, in many places, that the Father is God (Ephesians 1:2), the Son is God (Matthew 1:23), and the Holy Spirit is God (Acts 5:3, 4). So the obvious question is: Is there one God or three Gods? And again—how can three be one?

Some people try to use the mathematical approach to figure out how this can be. They say, 'How can 1+1+1 = 1?' But, they forget, with three 1s you can still get a single 1. Isn't 1x1x1 = 1? So which mathematical equation do we apply here? The fact is God is beyond mathematics. We need to look within the Bible itself for examples to understand this mathematical equation.

The Bible reveals that God made man to reflect Himself. So the concept of oneness should be seen in the human family, because we reflect God. The Scripture declares,

> **So God created man in his own image, in the image of God created he him; male and female created he them.** Genesis 1:27.

Here we see God made man and woman in His image. And then He united both of them in the covenant of marriage. God Himself declared this,

And they shall be one flesh. Genesis 2:24.

The Lord Jesus Christ, who united Adam and Eve in the Garden of Eden, further elaborates on the unity that exists in marriage. The sacred record declares,

> **And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh.** Matthew 19:4-6.

In the covenant of marriage two people become one flesh, and are no more two. The same way in the covenant of the Godhead three Persons are one God, and not three Gods! The oneness is about the concept of unity.

We have another example in the book of Genesis that illustrates the oneness of God. After the flood, when man started to repopulate the earth, they were clustering together in one place which was against the command of God. And this is what God said,

> **And the LORD said, Behold, the people is one, and they have all one language.** Genesis 11:6.

The phrase, 'the people is one', does not mean there was only one person. It simply means all the people were united as if there was just one person! The same way the phrase God is one or there is one God doesn't mean that there is only one Person in the Godhead.

In a family as well there might be many members but it's still called one family. In the church there might be many members but it's still called one body. The apostle wrote,

> **For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.** 1 Corinthians 12:12.

In the above verse if 'many' can be 'one' in the church on earth then why is it hard to understand that three can be one in heaven?

The 'one' family or 'one' body is the one entity of many members within that group. So also in the Godhead there are three members, but it is always called one God, and not three!

The 'one' is about the oneness and not the number. It is the unity that exists among the three that make them one. They are one in nature, they are one in character, they are one in purpose, and they are one in everything! That is the oneness of God.

So it would be biblically very wrong to say there are three Gods. That would mean the three Persons of the Godhead are not united. But since they are absolutely and entirely and eternally united they are just one God in three Persons!

6

Why did Jesus say "My Father is greater than I"? (See John 14:28). Is there a hierarchy in the Trinity?

Though the Bible reveals that the three Persons of the Trinity are equal we see an ordination and subordination on the part of one to the other. It is a willing submission in love because 'God is love' (1 John 4:8).

It is not a hierarchy of superiority and inferiority, but a hierarchy of *super-ordination* and *subordination*. It's a relational and functional hierarchy. Jesus is presented in the Bible as someone who is, **'… equal with God'** (Philippians 2:6). And at the same time the Bible reveals that one is greater than the other. Jesus said,

My Father is greater than I. John 14:28.

The very fact that one is called 'Father' and the other is called 'Son' reveals a relational hierarchy. And from this perspective the Father is greater than Jesus for there is a voluntary submission and obedience on the part of the Son to the will and the word of the Father.

The Apostle Paul makes it clear what the roles of the Father and Son are in the functional hierarchy within the Godhead. He wrote,

> **Yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.** 1 Corinthians 8:6 (RSV).

The Father, 'from whom' are all things, said the apostle, and Jesus Christ, 'through whom' are all things. Everything is from the Father

and through the Son. Whether creation or redemption it comes from the Father, but it comes to us through His Son. The apostle wrote of creation,

God, who created all things by Jesus Christ. Ephesians 3:9.

And what is the role of the Holy Spirit in creation, being a member of the Godhead? The Holy Spirit's role is to execute the word of Jesus and the will of the Father. We see in the creation chapter the Holy Spirit at work— 'And the Spirit of God moved….' (Genesis 1:2). The psalmist also wrote,

Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. Psalm 104:30.

And the famous verse of John 3:16 clearly reveals the same truth about redemption.

For God so loved the world, that he gave his only begotten Son. John 3:16.

And we know from the gospels (Matthew 1:20) it was the creative work of the Holy Spirit that brought Jesus into the world. The Holy Spirit fulfills the will and the word of the Father and the Son.

It is the Father's will that is carried out throughout the universe. In the Lord's Prayer Jesus taught us to pray,

Our Father which art in heaven, ….Thy will be done in earth, as it is in heaven. Matthew 6:9.

There are distinct roles the Father performs, there are distinct roles the Son fulfils, and there are distinct roles that the Holy Spirit carries out.

When James and John asked Jesus a special place in the kingdom of God, Jesus replied,

To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. Matthew 20:23.

Yes, the Father is the decision Maker in the Godhead is clearly seen in this passage.

As the Son of God is subordinate to the Father, the functional role of the Holy Spirit, who is equal to God, is to be subordinate to the

Father and the Son. The Father is the *source* of all blessings. The Son is the *channel* of it. And the Holy Spirit is a *manifestation* of the same. It is through the functional role of the Holy Spirit every blessing is *manifested.*

The Father reveals His will to His Son and the Son in turn speaks the Father's will to the Holy Spirit so that it could be executed. In the Godhead the Father is like the *mind* of God, the Son is the *mouth* of God, and the Holy Spirit is the *hands* of God. And in the management language we can call the Father, the *Director;* the Son as the *Commander*; and the Holy Spirit is the *Executor.*

Talking about the Father and the Son, Jesus said,

> **I do nothing of myself; but as my Father hath taught me, I speak these things.** John 8:28.

And talking about the Holy Spirit and Himself, Jesus said,

> **The Spirit of truth,….shall not speak of himself; but whatsoever he shall hear, that shall he speak:…for he shall receive of mine, and shall shew it unto you.** John 16:13.

As every blessing comes *from* the Father (James 1:17) *through* the Son and *by* the Spirit, so every praise goes to the Father *by* the Son and *through* the Spirit.

That is why we pray to the Father in Jesus' name. The Lord said,

> **And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.** John 14:13.

And who helps us to pray? It is the Holy Spirit, the word of God reveals. The apostle wrote,

> **Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.** Romans 8:26.

The Apostle Paul penned down a wonderful verse of how we reach God the Father. He said,

> **For through him [Jesus] we both have access by one Spirit unto the Father.** Ephesians 2:18.

Yes, in everything, whether it be creation, redemption or sustenance—it all comes *from* the Father *through* the Son by the Holy Spirit. And our connection to heaven is—by the Holy Spirit *through* the Son to the Father.

Yes, the Scripture reveals that God is one, and the three are equal. They have the same divine nature and attributes. The Scripture also reveals each one of them perform a specific function within the Godhead for the smooth functioning of the universe. And in this context of the relational hierarchy Jesus declared, **'My Father is greater than I'.**

7

How can God forsake God? (See Matthew 27:46). Then where is the oneness?

The Trinity worked together to save lost humanity. The oneness is clearly seen throughout, even on the cross. The Father sent His Son (John 3:16), The Son came (Hebrews 10:7) and it is the Holy Spirit who made it possible for Jesus to be born in the womb of a virgin (Matthew 1:20).

Throughout His life on earth and in His ministry we see the Father and the Holy Spirit working along with Jesus. (Luke 4:18). Jesus said.

> **And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.** John 8:29.

The ultimate purpose of Jesus to come into this world was to die for our sins. Jesus came as,

> **The Lamb of God, which taketh away the sin of the world.** John 1:29.

He was God's Lamb. God provided this Lamb for humanity and God would sacrifice His Lamb to save and bless humanity. Isaiah wrote of the Father's act in this divine offering:

> **Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin.** Isaiah 53:10.

At the cross we not only see Jesus, but we also see the Father and the Holy Spirit working through the cross. Paul wrote of the work of the Father on the cross,

> **To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.** 2 Corinthians 5:19.

And of the work of the Holy Spirit on the cross the apostle wrote,

> **How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?** Hebrews 9:14.

So we see the one God working in perfect harmony and in complete unity, even at the cross!

Now we will look at that mysterious statement that Jesus made while hanging on the cross.

> **And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?** Matthew 27:46.

This forsaking by God was in the plan of salvation. The Bible reveals to us that sin brings separation between God and man. The Old Testament prophet wrote,

> **But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.** Isaiah 59:2.

And on the cross the sins of the world were put on Jesus. The Apostle Peter wrote,

> **Who his own self bare our sins in his own body on the tree.** 1 Peter 2:24.

Since on the cross Jesus took the sins of the world upon Himself the separation had to take place, momentarily.

Jesus came as a Substitute to pay the price on behalf of sinful humanity. When Jesus took the sins of the world upon Himself He was made to look like a sinner though He was completely innocent.

The Judge of the universe looked upon the divine victim without partiality, because God is fair and just. Even though He was innocent and sinless by proxy He was guilty and needed to be punished on behalf of sinful humanity. The apostle wrote,

> **For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.** 2 Corinthians 5:21.

Everything was prophesied in the Old Testament of how God would save man, and even the cry of Jesus was penned down long ago.

> **My God, my God, why hast thou forsaken me?** Psalm 22:1.

Christ was forsaken at the cross so that you and I could be reconciled at the cross! Christ was rejected at the cross so that you and I can be accepted at the cross! Christ was despised at the cross so that you and I can be embraced at the cross!

> **To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.** Ephesians 1:6, 7.

At the cross God forsook the holy God so that He could embrace sinful man! He was forsaken by which 'he hath made us accepted in the beloved.'

8

Who raised Jesus up from the dead? The Bible seems to be contradicting on this!

Let us listen to Apostle Peter who was filled with the Holy Spirit on the Day of Pentecost. He said,

> **Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.** Acts 2:24.

So the answer is—God raised Jesus up.

The obvious question, then, that comes up is, 'who among the three Persons of the Godhead raised Jesus up?'

The Bible ascribes the raising of Jesus to each of the three Persons of the Trinity—God the Father, the Son, and the Holy Spirit! Let us look at those various texts and understand what the Bible mentions about the subject.

The Apostle Paul wrote to the church at Galatia about God the Father raising Jesus up from the dead. He wrote,

> **Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;).** Galatians 1:1.

In the gospel of John we see Jesus Christ made it very plain that He was involved in His own resurrection. He said,

> **Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.** John 10:17, 18.

Also, He said to Martha,

> **I am the resurrection and the life.** John 11:25.

In his letter to the Romans, the apostle tells us it is the Holy Spirit who raised Jesus from the dead. He wrote,

> **But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.** Romans 8:11.

This is no contradiction at all in this, but rather it is a further proof of the three Persons of the Godhead as one God working together in the plan of salvation. This is an example that clearly highlights that in the work of any member of the Trinity the other two members are always closely involved. Anything that the Godhead does is done by all three of them. They never work independently at all of each other. Yes, in the case of the resurrection of Christ, most of the Scriptures highlight God the Father as the key Person in the resurrection of

Jesus. But the Son and the Holy Spirit were also responsible in the resurrection.

Even at the incarnation of Jesus Christ the Bible highlights that it was the Father who sent His Son into the world (see John 3:16). And were the other two Persons of the Godhead also involved in this act? Absolutely! Scripture reveals that the Son of God voluntarily came down, and was not forced by the Father, to be a part of the human family (see Hebrews 10:5- 9). And the gospels makes it abundantly clear that it was the third Person of the Godhead, the Holy Spirit, who used His creative power in the womb of Mary at the birth Jesus (see Matthew 1: 20).

Even if you look at the sacrifice of Jesus on the cross you see all the three of them involved. The Scripture declares that the Father delivered Jesus for our sins. (See Isaiah 53:10; Romans 8:32). Also the Bible reveals it was a willing act of Jesus to lay down His life (see John 10:17, 18). And the Apostle Paul tells us that it was through the power of the Spirit Jesus made a perfect sacrifice at Calvary (Hebrews 9: 14).

Therefore, there is no contradiction as to who raised Jesus up from the dead! It was the Trinity working as one God.

9

Why is the Trinity concept only seen in the New Testament and not visibly seen in the Old Testament?

The doctrine of Trinity, though clearly spelt out in the New Testament is visibly seen in the Old Testament as well. From Genesis to Malachi plural nouns, plural pronouns, plural verbs, plural adverbs, plural adjectives are regularly used for God, especially in the Hebrew text.

The word *Elohim* is used thousands of times for God. And the word Adonai is used hundreds of times for Lord. And both these words are plural nouns in Hebrew.

Some critics try to say the plurality is used basically to indicate respect when addressing someone in high office. If that was so why is it that the Hebrew texts do not show this plurality when people

addressed Kings or people who occupied high offices? But when it came to God the Hebrew text uses the plural form more often than not to basically indicate that there was more than one Person involved in that subject, and it is not primarily about respect!

God refers to Himself as 'Us,' and 'Our,' in many places of the Old Testament. For example,

> **And God said, Let us make man in our image, after our likeness.** Genesis 1:26.
>
> **And the LORD God said, Behold, the man is become as one of us.** Genesis 3:22.
>
> **Go to, let us go down, and there confound their language, that they may not understand one another's speech.** Genesis 11:7.
>
> **Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?** Isaiah 6:8.
>
> **Consider again** Genesis 1:26,
>
> **And God said, Let us make man in our image, after our likeness.**

Both the singular and the plural are used in this text in reference to God. Let us analyze the text:

> **"And God [singular] said, Let us [plural] make man in our [plural] image, after our [plural] likeness".** Genesis 1:26.

The unity within the Godhead is clearly seen in this text and many other texts of the Old Testament. It is one God, but more than one Person is seen in this one God.

Some other critics try to argue that 'us' or 'our' that is used in Genesis 1:26 is not a reference to the Persons within the Godhead but that God is communicating to the angels, and therefore the plural is used. This cannot be true because angels and other created beings don't participate in creation! It was the Persons within the Godhead who were communicating to each other, for the New Testament clearly brings out this fact that God the Father created everything through His Son Jesus Christ.

God, who created all things by Jesus Christ. Ephesians 3:9.

So the communication was between the members of the Godhead, and not with the created beings.

There are many passages right in the Old Testament, which mentions all three Persons together, assigning to each, a role that is distinct, yet they work in harmony as one God. The very beginning verses of the Bible bring to our view the three Persons of the Godhead. Moses wrote,

> **In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.** Genesis 1:1-3

In the above passage we have God creating all things by His *Word* and His *Spirit*

Another verse that goes along with this is found in the book of Psalms. The psalmist wrote,

> **By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.** Psalm 33:6.

The New Testament makes it very clear that the 'Word' who played an active role in creation is none other than Jesus Christ. John the apostle uses almost the same language of Genesis chapter 1 and tells us that the 'Word' was Jesus in the creation account. John wrote,

> **In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.** John 1:1-3.

There are many verses in the book of Isaiah, and other parts of Scriptures, where all the three Persons of the Godhead are seen in a single passage. Isaiah penned down the message of God regarding the coming of His Son and His work.

> **Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles**. Isaiah 42:1.

The Father is speaking this passage of Scripture. 'My servant' is a reference to Jesus, and 'my spirit' is a reference the Holy Spirit.

Another clear passage of the Trinity in a single verse in the Old Testament is this:

> **Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me.** Isaiah 48:16.

A divine Being is speaking here. He says, 'I have not spoken in secret from the beginning; from the time that it was, there am I'. Only God existed from the beginning, and not a created being. The Person speaking this verse is the Son of God because He says, 'the Lord GOD [Father] , and his Spirit [Holy Spirit), hath sent me [Jesus Christ)]' And we know in the New Testament it was Jesus, the Son of God, who came.

In Isaiah chapter 61 we have another beautiful passage where we see the Trinity together.

> **The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.** Isaiah 61:1.

Jesus quoted this very verse in Luke 4:18 – 21 as a prophecy that He came to fulfill. Again we see the Trinity in that single sentence.

'The Spirit [Holy Spirit] of the Lord GOD [Father] is upon me [Son].'

The word 'Son' in reference to the second Person of the Godhead is also mentioned in the Old Testament. Talking about the Second Coming of Jesus when He is going to come to execute judgment upon the wicked Psalm two uses the word 'Son' in reference to Jesus.

> **Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.** Psalm 2:12.

Also in the book of Proverbs there is a question asked if anyone knows the name of God's Son!

Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell? Proverbs 30:4.

Also, there are several passages where the Bible mentions about God's Spirit in the Old Testament.

So the truth of the Trinity is not just a truth seen in the New Testament, but also clearly presented in the Old Testament, though, may not be as distinctly as the new Testament does.

10

Are each of the three Persons of the Godhead fully God or is it only when the three Persons come together God is complete?

The Bible reveals to us that the Father is God (Ephesians 1:2), the Son is God (Matthew 1:23), and the Holy Spirit is God (Acts 5:3, 4). Also, we have seen in question number 5 that there are no three Gods, but one. The one is about the oneness—of their *unity*.

The word of God reveals to us that each of the Persons of the Godhead is complete in all divine attributes. For example, talking about the second Person of the Godhead, Jesus Christ, the apostle wrote:

For in him dwelleth all the fulness of the Godhead bodily. Colossians 2:9.

As Jesus had the fullness of the Godhead in Him, so also the Father and the Holy Spirit. And together the three of them are one full. They are complete alone, and they are complete together as well. It might be hard for us to comprehend this great mystery of the oneness of God, but we might be able to see in some of the things that God has created in nature a reflection of what the Godhead might be like.

The elements of nature—water, fire and air can be a faint example of the individuality and togetherness of the three Persons of the Godhead.

For example consider water: a single drop of water is water, for it has all the components of water in it. Now if you put, for example, three drops of water and bring them together they form a single body of water. You really can't distinguish the three drops. They are so closely united as one unit of water. The same is true with fire and air.

The same way the Father, the Son and the Holy Spirit like the three drops of water are complete in themselves and coming together they are complete as one. They are completely God individually, and they are one God collectively.

11

If Jesus was truly and fully God then why did He say that even He doesn't know the day and hour of His Second Coming?

To understand this we need to realize that Jesus had two natures in Him—the human and the divine. The Son of God was also Son of Man. To save humanity He had to come down to our level, and take our place, and die for our sins. The Bible reveals that is exactly what happened—God stooped down to the human level. The apostle wrote,

> **Who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. Philippians 2:6, 7.** (RSV)

Jesus 'emptied himself' and was born in the human family. He stepped lower than the angelic beings to redeem humanity. The Apostle Paul wrote,

> **But we see Jesus, who was made a little lower than the angels for the suffering of death.** Hebrews 2:9.

The Man Jesus Christ never used His divinity unless the Father permitted Him to do so. On one occasion, at the Mount of Transfiguration, Jesus showed His divinity and His glory to three of His disciples (See Matthew 17:1-6). On another occasion, at the event of His resurrection, we see again the divinity of Jesus in full

view when He raised Himself up, and Jesus states the Father gave Him the special command. He said,

> **I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.** John 10:18.

All the mighty works and miracles that He performed were done through the power of the Holy Spirit, and not His divinity. He said,

> **The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.** Luke 4:18.

When He came to earth He went through the process of human growth and development. The Scripture reveals,

> **And Jesus increased in wisdom and stature, and in favour with God and man.** Luke 2:52.

Jesus as God does not increase in wisdom, because the divine Jesus is all wise. But Jesus as man was increasing in the physical and mental development of His faculties. He was totally dependent on His Father and the Holy Spirit for everything. That is why He said,

> **I can of mine own self do nothing.** John 5:30.

Even the teachings of Jesus did not proceed from His own divinity but as the Father instructed Him He would speak and teach. He said,

> **And the word which ye hear is not mine, but the Father's which sent me.** John 14:24.
>
> **For all things that I have heard of my Father I have made known unto you.** John 15:15.

While Jesus was on earth the Father didn't reveal to Him the timing of His Second Coming. Whatever the Father revealed He communicated.

To become man He 'emptied himself' (Philippians 2:6), and then He 'increased in wisdom' (Luke 2:52). Jesus as man did not know the day and the hour of His Second Coming, because the Father, at that

point of time, did not reveal it to His Son. And that is why He said,

> **But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.** Mark 13:32.

But after His resurrection the Father gave all the heavenly powers back to His Son. Jesus testified to this fact when He said,

> **And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.** Matthew 28:18.

After the resurrection, Peter told Jesus,

> **Lord, thou knowest all things.** John 21:17.

Jesus did not rebuke or correct Peter on this because the resurrected Lord 'knowsest all things', and has 'all power'!

12

There is not a single Bible verse that says distinctly that the Holy Spirit is a Person or God. So how can the Holy Spirit be a part of the Godhead?

There have been major debates in the Christian world regarding the Holy Spirit as to whether He is a Person or just a force or power of God. Whether He is divine or whether He's just a manifestation of God's greatness.

When the Bible is closely searched and studied it becomes abundantly clear that the Holy Spirit is a Person just like the Father and Son are. The Holy Spirit is closely associated with the work of the Father and the Son whether it be in creation, redemption or sustenance of God's handiwork.

In the baptismal formula we see the name of the Holy Spirit along with the Father and the Son.

> **Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.** Matthew 28:19.

If the Holy Spirit is not a Person, and not equal to the Father and the Son, it makes no sense to have His name associated in the rite

of baptism along with the other two divine Beings. And Jesus said a believer has to be baptized in the 'name' of the three of them. Name is in singular because the three of them share one divine name—God!

Also in the benediction to the church we see the Holy Spirit is a part of the other two divine Beings. Apostle wrote:

> **The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.** 2 Corinthians 13:14.

If the Holy Spirit is not a Person but just a power how can one have 'communion' with a power? He has to be a Person for us to have communion with!

Peter made it very clear that the Holy Spirit is God. He told Ananias that lying to the Holy Spirit was lying to God.

> **But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost…. thou hast not lied unto men, but unto God.** Acts 5:3, 4.

Lying to the Holy Spirit is lying to God can be possible only if the Holy Spirit is God! One cannot lie to a power, but only to a Person

Jesus equated the Holy Spirit to the level of God when He said:

> **Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.** Matthew 12:31.

Now blasphemy is an action or offence of speaking sacrilegiously about God. How can one blaspheme against the Holy Spirit if the Holy Spirit is not God?

The Apostle Paul wrote that our bodies are the temple of God to the church at Corinth.

> **Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?** 1 Corinthians 3:16.

The temple of God has to be occupied by God otherwise it cannot be called the Temple of God. And according to the above Scripture, who is the one dwelling in the temple of God? The Holy Spirit! Obviously, then, the Holy Spirit is God.

Later on in the same epistle Paul wrote that our body is the temple of the Holy Spirit.

Or do you not know that your body is the temple of the Holy Spirit. 1 Corinthians 6:19.

In chapter 3, the apostle said, we are the 'Temple of God' and in chapter 6, he said, we are the 'temple of the Holy Spirit'. Obviously the Holy Spirit has to be God.

In the second letter to the Corinthians Paul called Holy Spirit as 'LORD'. He wrote,

Now the Lord is that Spirit. 2 Corinthians 3:17.

You can never call a power or force as Lord our God.

The Apostle John talked about our fellowship with the Father and the Son. He wrote,

And truly our fellowship is with the Father, and with his Son Jesus Christ. 1 John 1:3.

And the Apostle Paul wrote about the Fellowship of the Spirit as well.

Fellowship of the Spirit. Philippians 2:1.

How can we have fellowship with the Holy Spirit if He is a power or a force?

By calling the Holy Spirit 'another comforter' in John chapter 14 the Lord Jesus equated the Holy Spirit to Himself.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth. John 14:16, 17.

Jesus is a comforter, and the Holy Spirit is 'another' comforter.

The Bible reveals so many attributes of the Holy Spirit and you can't associate these attributes to a thing or power. He has to be Person, a divine Person. Consider these attributes that the Bible clearly reveals.

He *knows* things (1 Corinthians 2:10-11); He reveals things to others (1 Corinthians 2:10); He has a *will* (1 Corinthians 12:11); He

has a *mind* (Romans 8:27); He *loves* (Romans 15:30); He *strives* with men (Genesis 6:3); He *teaches* men and *guides* them (Luke 12:12); He *reproves* sinners (John 16:8); He causes intelligent beings to *speak languages* which they never learned how to speak (Acts 2:4); He speaks to people in specific understandable words (Acts 8:29); He *forbids* people doing certain things, and *restrains* them (Acts 16:6-7); He *raised Christ up* from the dead (Romans 8:11); He *helps* people, and *intercedes* for them (Romans 8:26-27); He *performs* mighty signs and wonders (Romans. 15:19); He *knows all* the deep things of God (1 Corinthians 2:11); He *gives gifts* to men (1 Corinthians 12:8-11); He *sanctifies* people (1 Peter 1:2). These and many other attributes of the Holy Spirit, that the Bible reveals, prove beyond doubt that the Holy Spirit is a Person, a divine Person, and part of the Godhead.

13

Doesn't the Bible call Holy Spirit as the "power of God"? Can the "power" of God be a "Person"?

All this confusion of the Holy Spirit is because people have mixed of what the Holy Spirit does to what He is. Power, energy, influence and force are things the Holy Spirit exercises and demonstrates. He's always distinguished from what He does.

For example, if you were strong like Samson I would never confuse you with *strength.* Would anyone say Samson was not a person just because the Bible highlights the *strength* of Samson?

If you were *beautiful* like Esther I would never confuse you with *beauty.* Would anyone say that Esther was not a person just because the Bible highlights the *beauty* of Esther?

If you were *intelligent* and wise like Solomon, I would make myself foolish if I said that you are not a person, but you are simply *intelligence* and wisdom. Would anyone say Solomon was not a person, but just wisdom, because Bible highlights the *wisdom* of Solomon?

We do not confuse a person's abilities, acts or attributes with a person himself. You don't do it with people and you don't do it with God either!

Because the Holy Spirit is symbolized as a dove (Matt 3:16), as tongues of fire (Acts 2:3, 4), as oil (1Sam 16:13); as rain (Joel 2:23, 28); or as wind (John 3:8) does that mean He's not a Person? These are symbols that God employs so that we could understand the divine Personality better.

Even the Lord Jesus is symbolized with various figures in the Bible. He is called the Lion (Rev 5:5), the Lamb (John 1:29), the living Water (John 4:10); the Bread of life (John 6:38) and the Vine (John 15:1), etc. Does that make anyone doubt that Jesus cannot be a divine Person because all these symbols are used to describe who Jesus is? Absolutely not! God just uses symbols so that we can understand the different dimensional attributes of God in the language that is familiar to us.

Jesus told the disciples,

> **But ye shall receive power, after that the Holy Ghost is come upon you.** Acts 1:8.

Because the Bible, many times, associates power with the Holy Spirit one cannot conclude that the Holy Spirit is only the power of God, not a Person.

Isn't Jesus also compared to the power of God? The Apostle Paul wrote,

> **Christ the power of God, and the wisdom of God.** 1 Corinthians 1:24.

Because Christ is called the 'power' of God, and the 'wisdom' of God do we have to conclude that Christ is not a Person? Not at all! To confuse the manifestations of the Holy Spirit to the Person of the Holy Spirit is unsound interpretation of Scripture.

14

The Bible uses the neuter gender—"it" or "itself"—to describe the Holy Spirit. Therefore isn't it an evidence that the Holy Spirit is not a Person?

Most of the time the Bible uses the masculine gender 'He', 'Him' or 'Himself' to describe the Person of the Holy Spirit. But sometimes the Bible uses the neuter gender 'it' or 'itself'.

Let us look at an example where the Holy Spirit is referred to as 'He', and 'Himself'. The Lord Jesus said:

> **Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.** John 16:13, 14.

In the above passage the masculine gender, 'he' and 'himself' is used nine times in reference the Holy Spirit. And most of the time this is so. But sometimes the Bible uses the neuter gender —'it' or 'itself'. For example,

> **Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.** 1 Peter 1:11.

> **Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.** Romans 8:26.

Peter wrote, 'it testified beforehand….' and Paul wrote, 'the Spirit itself….' In the above two verses the neuter gender is used in reference to the Holy Spirit.

Yes, the sometimes the Bible uses the neuter gender to describe the Holy Spirit. But most of the time the Bible uses the masculine gender.

The word 'spirit' is pneuma in the Greek which literally means—'breath', 'air' or 'breeze'—and therefore is gender-neutral. The Hebrew word for 'spirit' is ruwach is famine in gender. And sometimes the masculine word is used. This gender of the word in Greek or Hebrew has nothing to do with gender identity. We need to realize that God is neither male nor female, nor neuter. God is above all of these human descriptions. But the Bible employs different symbols because God is communicating to humans and He wants us to understand something about Him and His works.

Greek, like some of the world's languages like—Spanish, Italian, French, etc.—uses a specific gender for every noun. The gender is

often unrelated to whether the item is masculine or feminine. For example, in German mädchen, a maid or a young girl, is referred to by neuter articles, as though she where an 'it'. You will see such example in different world languages.

In John chapter 4, when Jesus was dialoguing with the Samaritan woman He talked about worshipping the Father. And a neuter gender is used in reference to the Father. Jesus said,

> **Ye worship ye know not what: we know what we worship.** John 4:22.

Jesus said we know 'what' we worship. 'What' was a reference to the Father. For in the next verse He clarified when He said, 'worship the Father…' (John 4:23).

The word 'what' is the Greek word hos, and it is a neuter gender. Based on this can anyone deny the Father is not a Person because He was referred to by the neuter gender? Absolutely not! The same way because the Holy Spirit is sometimes referred to by the neuter gender it is no evidence whatsoever of the Holy Spirit being a thing, and not a Person. We have seen in question number 12 all the attributes of the Holy Spirit that clearly show that He is God!

15

What do the "seven spirits of God" mean in the book of Revelation?

The number seven is mentioned several times in the book of Revelation. The number seven is also associated with Jesus in symbolic language.

> **Stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.** Revelation 5:6.

The Lamb of God literally doesn't have seven eyes and seven horns. As the eyes and horns are symbolic so also the number seven is symbolic. Seven in the Bible represents completeness or perfection. The 'seven spirits' represents the complete and perfect presence of the Holy Spirit.

The 'seven spirits of God' is mentioned four times in the book of Revelation. Revelation 1:4 it mentions the seven spirits are 'before his throne'. Revelation 3:1 says Jesus 'hath the seven Spirits of God'. Revelation 4:5 says, 'There were seven lamps of fire burning before the throne, which are the seven Spirits of God.' And Revelation 5:6 says, 'a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.'

From these four verses of Scripture we learn a few things about the Holy Spirit of God. Since the seven spirits are 'before the throne' it means that the Spirit has complete access to the presence of God the Father on the throne. This speaks of the access and the work of the Holy Spirit in connection to the throne of God. Also it says Jesus 'hath seven spirits', which indicates how closely the Holy Spirit is connected with the work of Jesus. Yes, the Holy Spirit is pictured to be in the presence of the Father and the Son. That is why He is called 'the Spirit of God' (Romans 8:9) and 'the Spirit of Christ' (Romans 8:9). He does the service of the Father and the Son. That is why Jesus said that the Holy Spirit proceeds from the Father and the Son.

The Holy Ghost, whom the Father will send. John 14:26.

I will send him unto you. John 16:7.

When Jesus came to Earth as a man He was filled with the fullness of the Holy Spirit. We could say that the seven spirits of God was upon Him – that is, the completeness and the perfectness of the Holy Spirit's work was seen in His life. And that is the reason the book of Isaiah, portrays Jesus Christ, who was symbolized as the branch, and rod out of the stem of Jesse as having the seven manifestations of the spirit. Isaiah wrote,

> **And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD.** Isaiah 11:1-3.

So the seven spirits of God in the life of Jesus was (1) Spirit of the LORD, (2) Spirit of wisdom, (3) Spirit of understanding, (4) Spirit of

counsel, (5) Spirit of power, (6) Spirit of knowledge, (7) Spirit of the fear of the Lord.

The 'seven spirits' is a symbol of the Holy Spirit's omnipresence, perfection and completeness in His work in the plan of salvation.

16

What is the sin and blasphemy against the Holy Ghost which cannot be forgiven?

Let us read what Jesus said regarding the blasphemy against the Holy Spirit. The Lord said,

> **Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.** Matthew 12:3, 32.

First of all we need to note Jesus said **'All manner of sin and blasphemy shall be forgiven unto men'.** Even John emphasized the same thing when he wrote,

> **If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.** 1 John 1:9.

Yes, 'all manner of sin and blasphemy' and 'all unrighteousness' can be forgiven

Blasphemy is primarily a sin committed against God in sacrilegious acts or speech. So all manner of sin against God can be forgiven. Paul was a blasphemer before he became a Christian. He said,

> **Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.** 1 Timothy 1:13.

In the context of what Jesus said the blasphemy against the Holy Spirit had got to do with the speech. For He said, whoever 'speaketh" against the Holy Ghost shall not be forgiven.

Why did Jesus make this solemn statement? Jesus just performed a miracle of healing the man was blind and dumb because of his demonic possession. The common people were amazed and praised God and acknowledged Jesus to be the Messiah, calling Him, 'the son of David'. But the Pharisees made scathing remarks. Matthew records the context,

> **Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.** Matthew 12:22-24.

They accused Jesus of being demon possessed and working miracles by the power of the devil. These men were not ignorant. It was well-known to all that at His baptism the Father declared He was God's Son and the people saw the Holy Spirit descending on Him like a dove in bodily shape (Matthew 3:16, 17). John the Baptist also testified to the whole nation that Jesus was the Lamb of God (John 1:29). They saw Him cleansing the lepers healing all manner of diseases and even raising the dead to life which was clear evidence that He was the Messiah, the one anointed by the Holy Spirit. In glaring light they made this daring statement!

When Paul blasphemed he said 'I did it ignorantly in unbelief' (1 Timothy 1:13). But these men were not ignorant. They were deliberately turning a blind eye and a deaf ear to the divine light and word. Not only that, they went ahead to deceive others and declared Jesus, the true Messiah, to be the agent of the devil. This was definitely the height of sin! And the Holy Spirit, who worked in the life of Jesus from His very conception, and throughout His ministry, was insulted and grieved for ridiculing His work in the light of clear evidence.

Of such group of people even the Apostle Paul wrote,

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. Hebrews 6:4-6.

Apostle Paul cautioned about grieving the Holy Spirit which could be dangerous. He wrote,

And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Ephesians 4:30.

The grieving or the sin against the Holy Ghost is not a particular sin in this instance. It is rejecting the conviction and the voice of the Holy Spirit over and over again. Every time when a person sins his or her heart gets hardened and the Holy Spirit is grieved.

The Holy Ghost saith, To day if ye will hear his voice, Harden not your hearts. Hebrews 3:7, 8.

Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools,… Wherefore God also gave them up. Romans 1:21-24.

Yes, any sin, if it is not overcome it will overcome us of last. The Holy Spirit convicts every sinner of his or her sin. He becomes finally grieved and the heart becomes fully hardened in sin and finally God gives up (Romans 1:24) and the unpardonable sin is committed because Holy Spirit has stopped working in the life of that individual.

Sometimes some individuals are bothered if they have already committed the unpardonable sin, and their conscience troubles them. The very fact that they're thinking about this are troubled shows that the Holy Spirit has not given up on them. Because someone whom God has left will have a dead conscience!

17

In nearly all the apostolic greetings the epistles begin with the salutation from the Father and the Son. Why is the name of the Holy Spirit missing?

Let us look at some of the apostolic greetings in the beginning of the epistles:

> **Grace be to you and peace from God the Father, and from our Lord Jesus Christ.** Galatians 1:3.
>
> **Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.** 2 Peter 1:2.
>
> **Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.** 2 John1:3.

Yes, most of the apostolic greetings have only the name of the Father and Son. And if the Holy Spirit is a Person, and part of the Trinity, why is the no greeting from the Holy Spirit at all? Many have been puzzled because of this recurring pattern.

We need to remember the real author of the Bible is the Holy Spirit, the third Person of the Godhead. He was the one who inspired, prompted and moved the prophets and apostles to write this book. Peter wrote,

> **Holy men of God spake as they were moved by the Holy Ghost.** 2 Peter 1:21.

And Paul wrote the same thing,

> **Revealed unto his holy apostles and prophets by the Spirit.** Ephesians 3:5.

So the revelation of the Bible and the truths therein are revelation of the Holy Spirit about God. So it was the Holy Spirit who was actually greeting the churches, and not Paul, Peter wrote John. They were His penmen and His mouthpieces.

In the book of Revelation we see that Jesus has a message to the 7 churches. And who is the one communicating the message to the churches? To all the 7 churches this same pattern occurs,

He that hath an ear, let him hear what the Spirit saith unto the churches. Revelation 3:22.

So, it is the Holy Spirit that was speaking to all the churches and made the prophets and apostles wrote down the message from the Father and the Son.

It was the Holy Spirit, who actually said,

Grace be to you and peace from God the Father, and from our Lord Jesus Christ. Galatians 1:3.

Since He is the one communicating the messages He was conveying the greetings and salutation from the Father and the Son!

Many times the prophets in vision saw the Father and the Son; and we wonder where the Holy Spirit is? On one occasion King David saw the Father and the Son sitting on the throne of heaven. He wrote,

The LORD said unto my Lord, Sit thou at my right hand. Psalm 111:1.

We see the Father and the Son here, but where is the Holy Spirit? It was the Holy Spirit who revealed the Father and the Son to the prophet! Listen to Jesus,

For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand. Mark 12:36.

The work of the Holy Spirit is the behind-the-scene work. He helps us to see and focus on the Father and the Son. Without His help we wouldn't be able to see or understand anything about the Father or the Son.

Lest anyone thinks that the Holy Spirit doesn't really exist as a Person the God of the Bible saw to it that He gave us a strong reminder of the Holy Spirit in the final book of the Bible. And here the divine salutation and greetings come from all the three of them!

Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; And from Jesus Christ, who is the faithful witness. Revelation 1:4, 5.

18

Since everything has to have a beginning, then who created God?

If God was created by anyone, then that person who created God is God! And then we can ask who created that being that created God? And this sequence can go on!

The answer is—No one created God. He is an eternal Being, a self existent Being, an immortal Being. He has life in Himself.

The Father hath life in himself. John 5:26.

He did not acquire it from anyone; it has always been His—for He is life!

Talking about His own life, Jesus declared:

I am the way, the truth, and the life. John 14:6.

The Spirit of life. Romans 8:2.

The psalmist declared the eternal existence of God in the following words,

From everlasting to everlasting thou art God. Psalm 90:2.

God existed, as God, from eternity past and will exist as God to eternity future.

A common argument from atheist and skeptics is that everything has to have an origin, has to have a beginning. Therefore, the conclusion is that God has to have a beginning; God has to have a start. Then the counter conclusion will be if God has a beginning then He is not God!

The question is faulty because it presumes into an untrue supposition that God came from somewhere and then asks where

that might be. The question itself is primarily flawed. It is like asking, 'What does the sky taste like?' The sky is not in the category of things that have tastes, so the question itself is flawed. In the same way God does not come in the category of things that can be created. God is an uncreated Being having life in Himself! And that is the truth about God. He is unique, and there is none like Him. And the only way to understand God is to let Him explain to us who He is. He says,

> **I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.** Revelation 1:8.

God is the Alpha and the Omega. He occupies the two extremes of time. Everything else is within the framework of God. But He is above any framework or timework, He's above any limitation, He's above any time period, He's above everything that we can conceive, and beyond.

One of the names of God in the Hebrew is Jehovah. Isaiah wrote,

> **Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength.** Isaiah 26:4.

Jehovah means the self-existent one, eternal one. That is the truth about God—He is self existent, He is eternal, He is immortal. From Him everything came into existence. By His word He made everything, the Scripture reveals. But He Himself is above and before the concept of creation!

19

How could three uncreated Persons co-exist from eternity?

In question number 18 we looked into the origin of God. There are few religions in the world who believe in a monotheistic God like Christians do. But they do not believe that God exists in three Persons, like most Christians do. They believe the one God is just one Person. The Muslims, the Jews and Jehovah Witnesses, and a few others believe in this interpretation of one God.

One day I had a very healthy and friendly discussion with a scholar of another faith who believed in the monotheistic concept

of God, the concept being—one God is just one Person. He asked me politely for an explanation from where the three Persons of the Godhead came. To which I replied with another counter question. I asked him, 'Do you believe in God?' He said, 'Yes, I believe in one God and not three gods'. And then I asked him again, 'Can you explain to me where did that one Person called God come from?' To which he quickly replied, 'God was always there; no one created Him'. To which I said, 'That is not an explanation but a statement of faith. According to human logic everything has to have a beginning. So could you please explain to me from where that one Person came into existence?' After thinking for a while he said, 'I can't give you any explanation on the origin of God, but I can only declare that he always existed. He has no starting point, neither ending point.' To which I replied, 'If you cannot explain to me from where that one Person came into existence then why are you asking me from where three Persons came? Yours should be simpler! As you said, I too declare the same thing—the three Persons of the Godhead always existed simultaneously from the beginning. They have no starting point, and they have no ending point.' With a big smile on his face he said—'I got it. I will never ask you any more questions on Trinity!'

Now, what does the Bible declare about God's existence? It declares:

Even from everlasting to everlasting, thou art God. Psalm 90:2.

The Scripture also declare each of the three Persons—the Father, the Son and the Holy Spirit—to be of eternal origin. Isaiah penned down,

The everlasting Father. Isaiah 9:6.

And about the Son of God the Old Testament prophet Micah wrote:

Whose goings forth have been from of old, from everlasting. Micah 5:2.

The Bible is clear that the Holy Spirit is eternal, as well.

The eternal Spirit. Hebrews 9:14.

If anyone can accept one Person existed from eternity by the same understanding we accept three Persons co-existed from eternity, because the Bible declares so!

20

Does God have a physical body, shape and structure?

Christian scholars have debated on this issue over the centuries. Several interpretations have been made. It is not an issue of salvation and therefore we don't need to make it dogmatic. We have to analyze the full essence of what the Scripture presents on this topic. Jesus said,

God is a Spirit. John 4:24.

So God is a spirit being. Also the Bible tells us that angels are spirit beings as well. The psalmist wrote,

Who maketh his angels spirits; his ministers a flaming fire. Psalm 104:4.

God told Moses to carve two cherubims (angels) on the two sides of the Ark of the Covenant.

And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. Exodus 25:19, 20.

These angels look much like humans, but they have wings—'two wings' (1 Kings 8:7). So they are physical beings having a real body though they are 'spirits'. Their physical body is much different from us. They can defy gravity and fly at great speed. They can also disguise themselves and take different forms and shapes and sizes. They can make themselves invisible or visible to human eyes. During the time of Abraham two heavenly angels came along with the Lord in the form of 'men'.

And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; And he lift up his eyes and looked, and, lo, three men stood by him. Genesis 18:1.

Lucifer and his angels who are now demons possess people. One day Christ delivered a man who was possessed with a 'legion' of demons (See Mark 5:8-15), that is, between three to six thousand of them! This shows that the spirit beings can decrease in size or increase to fulfill their purpose.

God is a Spirit Being as well. Does that mean God does not have a definite body and shape? I think not! Yes, God being the ultimate, infinite and the uncreated Spirit Being there is no limit of what God can be and do. He can be bigger than the universe and smaller than the smallest atom, if He wants to. He said in Isaiah,

Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? Isaiah 66:1.

At the same time this big God can be small enough to reside in the human heart! Now, does that mean God does not have a physical body and structure? The Bible reveals that man is made in the image of God.

And God said, Let us make man in our image, after our likeness. Genesis 1:26.

Scholars have debated over many centuries of what really constitutes the 'image' of God. Many have concluded the image to refer to the spiritual aspect of man. But we need to realize that man is not just a spiritual being, but is physical as well, and having moral capabilities too.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 1 Corinthians 3:16.

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. 1 Corinthians 6:19, 20.

We are 'the temple of God'; our 'body is the temple' of God. So we can never overlook the physical and moral aspect of man, along with the spiritual. If the physical aspect has nothing to do with the image of God then why is our 'body' called the Temple of God?

The Apostle Paul wrote that God wants to sanctify us completely—physically, morally and spiritually.

> **And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.** 1 Thessalonians 5:23.

The goal of the gospel is—restoration. Man was made in the image of God, and God wants to restore that image back in man through the gospel of Jesus Christ. And this is why God wants us to pay attention to the 'spirit and soul and body', that is the – mental, spiritual and physical aspects of our being.

Prophet Ezekiel saw God on His throne. And he describes the one whom he saw on the throne as, 'the appearance of a man'.

> **And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.** Ezekiel 1:26.

Man is a faint reflection of what God is like in the mental, spiritual and physical aspects. God is infinitely superior to man in all these three aspects. But what an honor it is for man to be made in the image and likeness of God!

21

Does God have a gender as we do? Is He male or female?

The Bible says,

No man hath seen God at any time. John 1:18.

So no one can say that God is either male or female. We have to only understand God by what He has revealed to us through

His sacred Scripture. The very first book of the Bible, the very first chapter, gives us a glimpse of who God is and how He might look like. The Scripture records,

> **So God created man in his own image, in the image of God created he him; male and female created he them.** Genesis 1:27.

Adam and Eve –'Male and female'— were made in the image of God, the above Scripture reveals. So is God male or female?

When God came on Mount Sinai He told them not to make any image of Him nor classify Him into any gender.

> **Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: … the likeness of male or female.** Deuteronomy 4:15, 16.

We need to primarily understand that God is above gender and above everything that we can know. Jesus said,

> **God is a Spirit.** John 4:24.

And spirit beings are unlike humans in nature. Elsewhere talking about spirits in general, Jesus said,

> **A spirit hath not flesh and bones.** Luke 24:39.

Angels are also spirit beings (See Psalm 104:4). And we are told in Scripture that when Jesus comes at the resurrection morning all of God's saints will receive a spiritual body. Paul wrote,

> **It is sown a natural body; it is raised a spiritual body.** 1 Corinthians 15:44.

In the 'spiritual body' the distinction of the gender won't be there as we now have in this 'natural body' The Lord Jesus said,

> **For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.** Matthew 22:30.

The angels have no gender. Therefore they don't marry nor reproduce. And since we will receive a spiritual body we will be like the angels as far as the gender goes.

And God being a 'Spirit' doesn't come under this bracket of male or female.

It is true that the Scripture, most of the time, uses the masculine terms to describe God or His works. Male names are applied to God, Christ and the Holy Spirit throughout Scripture. The names for God—*Yahweh, Elohim, Shaddai, Sebbaoth, Adonai, Kurious and Theos*—are all masculine gender. Also, male metaphors are usually applied to God.

It is also true, however, on some occasions God is portrayed in a feminine image or metaphor. For example,

Now will I cry like a travailing woman. Isaiah 42:14.

Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb. Isaiah 46:3.

But God is always been referred to in Scripture with the pronoun 'He', 'Him' or 'Himself' but never 'She', 'Her' or 'Herself'. Also Jesus showed us how to address God in the Lord's Prayer as,

Our Father which art in heaven, Hallowed be thy name. Matthew 6:9.

Also, when the Father chose to reveal Himself to the world through the Person of Jesus we see the second Person of the Godhead, when taking human form, took the masculine gender.

If God has chosen to reveal Himself with the masculine gender, man has no right to change that, even though we know that God is above the gender bracket!

22

What does John 1:1 mean? How can the "Word" be "with God" and at the same time be "God"?

We need to understand what the purpose of John was in writing his gospel. Towards the end of the epistle he wrote:

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. John 20:31.

He wanted to show who Jesus was; he wanted to reveal, to his readers, the relation Jesus had with the God of the universe. With this goal in mind John started:

> **In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made**. John 1:1-3.

Further down in that same chapter he reveals to his readers who the 'Word' was. He wrote:

> **And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.** John 1:14.

He introduces Jesus as the 'Word'. Word is an expression of the thought. Jesus is God's thought made audible. He is called the 'Word' because creation came into existence by His word. He is called the 'Word' because He came to fulfill and live out the Word of God in its fullest sense, and in its true meaning.

So the 'Word' is Jesus and 'God' is the Father. Let's now substitute the meaning of these two words and you will see there is no confusion at all in this text.

> **In the beginning was the Word [Jesus], and the Word [Jesus] was with God [the Father], and the Word [Jesus] was God [as well]. The same [Jesus] was in the beginning with God [the Father].** John 1:1-2.

What John was saying is Jesus was there with God the Father from the very beginning, from eternity. He co-existed with God the Father and He is by very nature, God, just like His Father! Jesus shared the position of God the Father always sitting at His right hand. He shared His glory and honor, from eternity.

In chapter 17, during His prayer in Gethsemane, Jesus talked to His Father about the glory He had with Him from the beginning. He said:

> **And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.** John 17:5.

Yes, Jesus was with His Father from the beginning. And as the Father is God, so also Jesus is God. And that is what the first three verses of the gospel of John highlights.

23

The Scripture shows that God is "immortal" (1 Timothy 6:16)--that is, God can never die. On the cross did the immortal God die?

There are certain things that can never happen to God. Some of them are—God can never die because He is immortal (1 Timothy 6:16); God can never lie because He is the truth (John 14:6); God can never err because He is the way (John 14:6); God can never sin because He is absolutely 'holy, holy, holy' (Rev 4:8). And this holds true for all the three Persons of the Godhead.

Jesus the second Person of the Godhead came as the 'Lamb of God' to take away the 'sin of the world' (John 1:29). He came to pay the penalty of sin on behalf of humanity. And 'the wages of sin is death' (Romans 6:23), the Scripture reveals. He tasted eternal death, 'the second death' (Rev 21:8), which sinners will have to pay on the last day. But He made provision for every person on earth by dying for everyone. The Scripture reveals,

> **That he by the grace of God should taste death for every man.** Hebrews 2:9.

For this to happen the divine, immortal Son of God had to take human nature upon Him and clothe His divinity with humanity. No one other than God could have saved the lost. Only the omnipotent power of God that can create life can restore life. Only God who formed man from the dust of the ground (See Gen 2:7) can resurrect man from the dust of the ground. And, therefore it required God to come down and pave the way for dying humanity to live again.

His human nature was subjected to temptation. But He never succumbed to it because He totally depended on His Father, and was always watching unto prayer. The Bible reveals the Jesus was

In all points tempted like as we are, yet without sin. Hebrews 4:5.

Since He never sinned, He could never die even though He took human nature. But He voluntarily took the sins of the world upon Himself on the cross to make a way of escape for us. He said,

Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. John 10:17, 18.

On the cross the humanity of Jesus died but His divinity did not, for it can never die. His divinity had no beginning and has no ending. His humanity took birth at Bethlehem's manger and His humanity died at Calvary's cross. If His divinity died at the cross (for it can never die), then how could He say, 'I have power to take it [life] again'? His divinity woke His humanity up that resurrection morning. And that is why He could say,

I am the resurrection, and the life. John 11:25.

Because of what Jesus has done, the immortal God taking mortality upon Himself, we humans who are mortal can hope for the gift of immortality at the Second Coming of Jesus. The apostle wrote,

For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?…. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Corinthians 15:53-57.

24

Jesus said the Father was His God as well. He said, "I ascend unto my Father, and your Father; and to my God, and your God." (John 20:17). How can God have a God over Him?

Jesus came to earth for a grand exchange. He came to take our human nature so that we could be partakers of His divine nature. The apostle wrote of Christ taking our human nature:

> **For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren.** Hebrews 2:16, 17.

He did it so that we could be partakers of His divine nature, wrote Peter:

> **Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature.** 2 Peter 1:4.

The Son of God became Son of Man so that we sons and daughters of men could be sons and daughters of God!

> **But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.** John 1:12.

Jesus always personally addressed the Almighty as 'Father' all the time, while He was on earth. And God's children, in the Old Testament, before Jesus could come as Man, never addressed the Almighty as 'Father'. Jesus now, because of this grand exchange that He came to make gives man the liberty to address the Almighty as 'Father'. When He taught the Lord's Prayer He said,

> **After this manner therefore pray ye: Our Father which art in heaven.** Matthew 6:9.

Even in Gethsemane when Jesus prayed to the Almighty, He addressed Him as Father. He prayed,

> **O my Father.** Matthew 26:39.

But once, as soon as the three hours of darkness passed, at Calvary, Jesus addressed the Almighty as God.

> **My God, my God, why hast thou forsaken me?** Matthew 27:46.

He felt the separation, and couldn't take it. Again, it was a grand exchange—He was forsaken so that we could be accepted!

Because of what Jesus has done for us on Calvary heaven and earth have come so close to each other. The oneness that existed among the three divine Beings is extended to us in a certain capacity. Jesus prayed,

> **That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us….. I in them, and thou in me, that they may be made perfect in one.** John 17:21, 23.

Jesus became our brother in the truest sense by taking and retaining human nature. The Scripture reveals,

> **For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.** Hebrews 2:11.

While He was on earth He showed us an example in everything being our elder Brother. Our God was His God and His Father was our Father. That is why He said,

> **I ascend unto my Father, and your Father; and to my God, and your God.** John 20:1

The Almighty was His Father essentially and not ours, and was our God essentially and not His! The Almighty was His God in relation to us, and our God in relation to Him!

There is nothing wrong even if Jesus otherwise called His Father as God because even the Father addressed Jesus as God in the Bible!

> **But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.** Hebrews 1:8.

25

Why do most of the Christians believe in "Trinity" when this word is not even found in Scriptures?

Let us first define what trinity is. The word trinity is derived from the Latin noun trinitus meaning three are one. Trinity stands for the

belief that God exists as three Persons—the Father, the Son and the Holy Spirit. And each Person is God in the fullest sense, but they are one God.

It is true the word Trinity is not found in the Holy Scriptures. Because this word is not found in the Scriptures is that a good enough reason not to believe in it if the concept of Trinity is clearly taught?

There are many other words that are not found in the Scriptures and yet we Christians believe it to be true. For example, the word 'Bible' is not found in the Scriptures! And yet everyone refers to this sacred book as the Holy Bible! The word Bible has been derived from the Greek word biblos meaning book. (Couple of other derivatives of this Greek word are bibliography, meaning, a list or books, and bibliophile, meaning, a book lover). Because the word 'Bible' is not found within the book does anyone therefore reject the word Bible and the contents of this book?

Those who reject the doctrine of Trinity because the word Trinity isn't found in the Bible should on the same basis reject the doctrine of monotheism because that word is not found in the Bible either! Monotheism means one God. We know the teaching of monotheism is given in the Bible therefore it is true even though this very word that describes it is not found within the book.

Let us consider one more word which the Bible clearly describes even though that word is not mentioned in Scripture—and that word is atheism. Atheism is the teaching that there is no God. But the word atheism or atheist is not found in the Bible. But the concept is clearly mentioned in Scripture. Can one argue because the word atheism does not exist in the Bible it means the Bible does not address this topic at all? Not at all!

Although the term Trinity is not found in the Bible its meaning is clearly expressed in the sacred Scriptures. Here are some verses expressing the concept of Trinity which we have expounded in this book:

> **Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.** Matthew 28:19.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. 2 Corinthians 13:14.

And I [Jesus] will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth. John 14:16, 17.

For there are three that bear record in heaven, the Father, the Word [Jesus], and the Holy Ghost: and these three are one. 1 John 5:7.

Contact Details:

michael@clearbibleanswers.org
michaelpedrin@gmail.com
www.clearbibleanswers.org

